

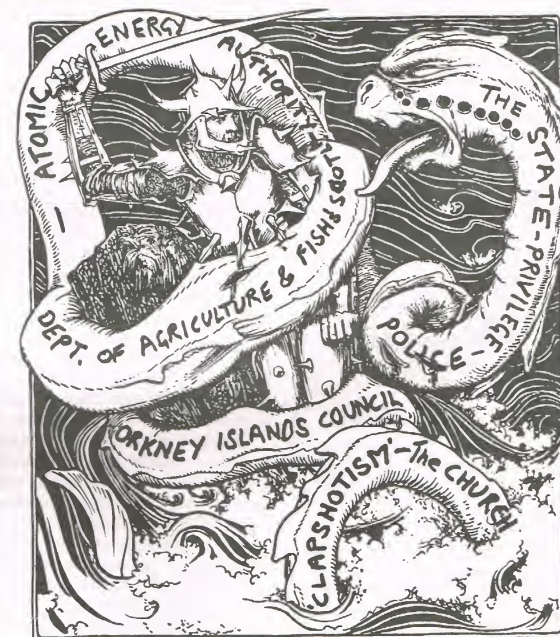
FREE-WINGED EAGLE

30P

NUMBER
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1979.

STOP PRESS STOP PRESS STOP PRESS

Shock Horror Drama as Eton educated Orkney politician declares 'nearly classless society.' Lord Lieutenant commits suicide in car boot after revelations that autonomous workers' councils had cast the entire Orkney Islands Council adrift in Scapa Flow on board the "Lyrawa Bay." Militant shopkeepers, angered by the way the State system had cheated them for so long, were seen erecting a hoarding above the entrance to what was only a few days ago St. Magnus Cathedral, bearing the legend 'Workers' Distribution Warehouse.' In the country, collectivisation of the fields is taking place, and black flags are flying everywhere. All political power has been abolished, save that of the workers' horizontal organisations, and the above-mentioned Eton-educated politician was last seen being consoled by a group of sycophantic Fleet Street hacks, anxious for a juicy story, in a well known London cont. page 94.



THE ONLY CULL WORTH HAVING -
FOR AN AUTONOMOUS ORKNEY,
BASED ON SELF-MANAGED COLL-
ECTIVISM, INDIVIDUAL FREEDOM,
SOLIDARITY AND FUN !



"We cannot break our chains with weak desire,
With whines and supplicating cries.
'Tis not by crawling meekly in the mire
The free-winged eagle learns to mount the skies."

The above words were written by someone from the darkness of his prison cell, after many years of persecution. We cannot help but admire the spirit contained in those lines, that even from a prison cell one may show one's resistance to arbitrary authority, and challenge the obscurantism of those who defend the State. We therefore call this publication FREE-WINGED EAGLE, with the knowledge that our forefathers fought and died for Freedom, and the certain hope that the generations to come shall experience that Freedom.

We want to hear from you. This publication is a forum of every activity that is going on in Orkney. Don't wait for some political leader to predict a shift in public opinion — write to us now and let's all hear your views and ideas. With this idea firmly in mind, we would like to think the Letters Pages will become one of the most important parts of the publication. You are invited to send in articles on any subject you like, though preference will be given to issues directly relevant to Orkney; and anything in support of any political party, bureaucratic body, or obscurantist organisation will find its way straight to the wastepaper basket. Reviews, poetry, illustrations etc., will also be considered welcome. What better way to spend a cold winter's night than sitting by the peat-fire's glow with a jug of home-brew, writing the odd page or two for the Free-Winged Eagle!

We feel, obviously, that there is a need for an alternative press in Orkney, but any means of communication cannot survive if it is not used, and this publication is a living organism of which you are a part, and whose growth depends on you. We cannot exist as a slick magazine, catering to passive consumers of precon-

ceived ideas, no matter how fashionably radical those ideas may appear to be. Life is real, and if the 'good guys' aren't always so 'good,' then that is how we shall tell it!

There isn't much more to say, but you may be wondering when the next issue will be out. Soon, we hope! Publication will be irregular, but from a practical point of view a quarterly appearance would be the ideal. Meanwhile, write to:—

Free-Winged Eagle,
Over the Water,
Sanday,
Orkney KW17 2BL.

FAREWELL!

*WE CANNOT break our chains with weak desire,
With whines and supplicating cries.
'Tis not by crawling meekly in the mire
The free-winged eagle learns to mount the skies.*

*The gladiator, victor in the fight,
On whom the hard-contested laurels fall,
Goes not in the arena pale with fright
But steps forth fearlessly, defying all.*

*O victory, O victory, dear and fair,
Thou crownest him who does his best,
Who, perishing, still unafraid to bear,
Goes down to dust, thy image in his breast.*

*Farewell, O comrades, I scorn life as a slave!
I begged no tyrant for my life, though sweet it was;
Though chained, I go unconquered to my grave,
Dying for my own birth-right—and the world's.*
Ricardo Flores Magon

RICARDO FLORES MAGON, born in 1874, founded the Mexican Liberal Party in 1905, which organised two unsuccessful rebellions against the government in 1906 and 1908. Prior to this he had been imprisoned several times by the authorities for editing opposition newspapers. With the revolution of 1910, Magon saw the error of his reformist ways, and devoted the rest of his life to the anarchist cause.

Through his influence large areas of land were expropriated by the labourers and worked in common by them under the banner of *Tierra y Libertad, LAND AND LIBERTY*.

During the years of struggle which followed, he opposed successive so-called "revolutionary governments", resisting both the old and new dictatorships with equal vigour. During a period of exile in the U.S., he is suppressed by the authorities under

spying laws, and in 1918 is sentenced to 20 years forced hospitality in Leavenworth Prison, Kansas. It only took 4 years to murder him however, as he died on November 22, 1922.

**THANKS TO JEAN WEIR,
CATANIA, SICILY :—
WHO HELPED OUT
WHEN ALL SEEMED LOST!
SPECIAL THANKS TO ALL
WHO HELPED IN ONE
WAY OR ANOTHER .**

REVIEW



Lit in Orcadia ego

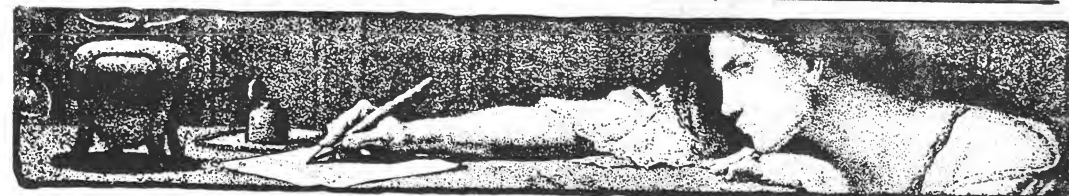
A MYSTICAL PROGNOSTICATION?

A Visit to the Island of Sanday by Rev. Alexander Goodfellow. Cienfuegos Press.

VICTORIAN reverends have much to be blamed for: the extermination of ancient cultures and the importation of pernicious superstitions to foreign lands, but they also deserve a vote of thanks for meticulous observation of the places and peoples they visited. The revs. Sibree, Edkins, and Eitel preserved the lore of geomancy from Madagascar and China, and much British folklore also dripped from the pens of reverends.

Cienfuegos Press have just reprinted an entertaining and informative account of the Rev. Goodfellow's visit to the Orkney island of Sanday in 1903, which describes the ancient monuments, customs and traditions of the period. Illustrated with a map and numerous well-chosen contemporary illustrations, the booklet is a model of its genre, and thoroughly recommended.

Nigel Pennick,
Institute of Geomantic Research.



THE ANTI-NUCLEAR/ANTI-STATE MOVEMENT

It is becoming more and more obvious that the State has no intention of respecting the wishes of the Orkney people and their neighbours with regard to uranium mining and nuclear power. We therefore bring you the following article reporting on the national and international anti-nuclear/anti-state movement. It is clear that unless we take direct action now to show our popular discontent, the destruction that has hardly started with the oil companies, will surely be completed by the mining companies and the government terrorists, with their policies of genocide.



Many people on the continent are conscious of the dangers of nuclear energy and there have been several violent confrontations between them and the State forces who obviously protect the interests of the multinational energy companies. Such confrontations have occurred at Whyll, Brokdorf and Malville. We think that it's about time that people in Britain become directly involved in the question of nuclear energy because it will affect not only us, but also future generations.

The case against nuclear power is extensive; it is known that the levels of radiation are increasing in the environment, and the effects of too high a level are cancer or genetic malformations, transmitted from parents to their children. Those most affected are the workers in the Industry but there is no agreement about the safe level of exposure for these people and it's been repeatedly lowered which is great news

for those who've been working for years and thought they were protected.

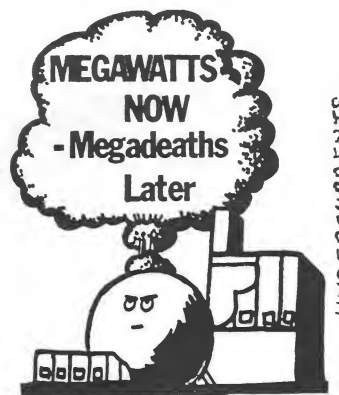
Nuclear waste remains a potential danger to the community for thousands of years and is at present being stored because no satisfactory way has been found of disposing of it and leaks may occur. Between 1970-6 there have been 99 recorded incidents at Windscale during which a high level of radioactivity was discharged over a restricted area. There is also the question as to whether the technology involved with the nuclear programme has been tested. British Nuclear Fuels Ltd. who wish to develop a new thermal oxide reprocessing plant at Windscale, admitted at the enquiry the need to use in part unproven technology. If you consider the potential danger, this is bloody disgusting.

Do we actually need nuclear energy? Like a hole in the head. Several people have arrived at different answers to the question of the future demand for energy, using different growth rates on which the need for nuclear energy rests. This is a great basis for a programme proposed by the Atomic Energy Authority of 104,000 M.W. of nuclear capacity by the year 2000 is a great number of reactors.

There are also far reaching political implications of the nuclear programme. State interference is bound to increase in the sense that initially new measures will be taken to protect the nuclear industry. A special Constabulary has already been created and consists at present of about 400 men. They carry arms and can pursue and hold anyone 'suspected' of theft of nuclear material; what great potential for the State to step up its violent intervention into our lives under the guise of the protection of society from (ironically) a nuclear catastrophe. People working in the industry will be subject to greater surveillance by the security forces and security checks on people living near to reactors; will increase as the nuclear programme develops and obviously all revolutionary groups will be watched. These more open police-state methods are inevitable and we will fight them with everything we've got. It is also likely that as the technology is sold abroad, the ability to make nuclear weapons will grow. West German Rulers sold a complete nuclear fuel cycle to Brazil in 1975, and France sold a reactor to S. Africa in May 1976. W. Germany was prepared to deliver the type of technology described as 15% identical with the production of an A-bomb...to this Govt.

Our opposition in Europe is massive and powerful, consisting of: the multinationals, the Governments and their civil servants and scientists, the majority of Political Parties and all those with interests in the nuclear industry, and this body has tried to build up the view that it is inevitable and harmless. The British Government, concerned with its dependence on the Arab oil-States, the possibility of further energy crises and its policy of economic growth at any price, is totally committed to a massive nuclear programme. Because this is technologically possible and profitable, they pursue such a programme irrespective of whatever detrimental consequences, in order to keep the decaying capitalist system together. In furthering their aim, any dissent is unacceptable to them, and through the media the State has for a long time been 'preparing' all of us to accept its decision. We oppose their decision.

The question now to be asked is what tactics should we use to stop this death-programme? I have tried to show that the Government is intent on following a nuclear programme and so any reliance in, or working for the setting up of, public enquiries which are instigated by the Government, is totally useless. The Windscale enquiry was a waste of time and so will be the next which will allow for wider relevant issues to be considered, about whether or not to proceed with a prototype fast-breeder



reactor. Also it's fruitless having faith in any reformist groups like Friends of the Earth who rely on the Government changing its mind and who will back out of the struggle as soon as the fight gets violent, or having faith in the Communist Party controlled CND.

We must now organise and then undertake direct action such as

NUCLEAR POWER & THE GENOCIDE STATE

GROUND FOR CONCERN –
AUSTRALIA'S URANIUM & HUMAN
SURVIVAL

Edited by Mary Elliott for Friends of the
Earth. Penguin paperback – £2.00
ISBN 0 14 004462 0

An abstruse and none too libertarian piece of reading, this book is nevertheless of some interest to us in our struggles against the further onslaughts of authoritarianism. The book shows the nature of the nuclear society, a world controlled by national and multinational corporations, such as British Nuclear Fuels Ltd., the Atomic Energy Authorities, Rio Tinto Zinc., with their own police forces as outlined in the Atomic Energy (Special Constables) Act 1976. This act confers on the British Atomic Energy Authority the right to have under their control an armed police force with the power of arrest on "suspicion" alone – the usual stuff "known character" etc., in short, the move towards a nuclear economy means a move towards the totalitarian state.

The hazards of nuclear power, both in the sense of industrial accident (or should I say potential holocaust), and in the sense of radiation danger to health are explained. Radiation in small doses causes cancer, and it causes genetic damage. One can be apparently healthy, yet produce children who are horrible mutations. Radioactive waste is dumped, intentionally or accidentally, from nuclear establishments into the sea, or underground, and the effects of this waste will not become apparent until it is too late.

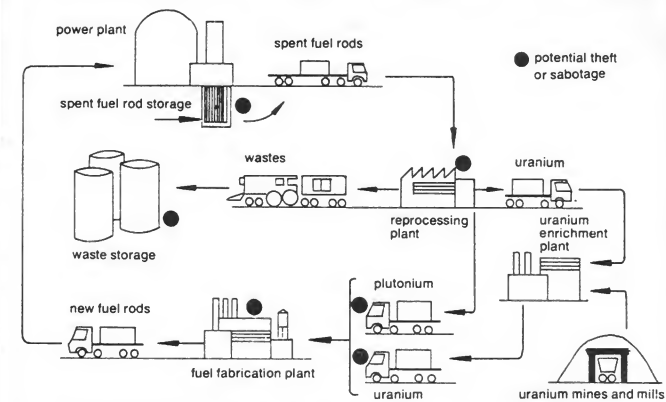
A fair part of the book deals with problems particular to Australia, but since these problems affect us directly the whole book is relevant to anti-nuclear and anti-authoritarian struggles everywhere, and the chapters on mining are particularly relevant to Orkney, where this activity is proposed, much against the wishes of the Orkney people.

"The history of the (nuclear) industry supports the central theme of this book, that technocrats must not be allowed to assume the power to make vital decisions beyond public scrutiny." – from the Introduction.

FROM PAGE NO. 3

occupations of prospective sites and relevant Government buildings, mass demonstrations and more imaginative actions. Our State forces will have reviewed the actions of the French and German police at the mass anti-nuclear demos, and so they will be preparing for any confrontation. We must also learn from the European battles and act knowing the violence the State forces are prepared to use, and preparing to defend ourselves. We must encourage

The nuclear fuel cycle



Dale Bridenbaugh

**SCOTTISH CAMPAIGN
TO RESIST THE ATOMIC
MENACE, 2A AINSLIE
PLACE, EDINBURGH 3.**

"A FEARFUL SYMMETRY"

Beltane: an alchemically symbolic, metaphysical celebration of Freedom and Truth. Let us make the Golden-Yellow Day of the Fires of BEL, 1979, a day to remember.



thousands of people, through agitation and knowledge, to stop this menace, and as the movement grows we should go on the offensive because the only way to halt this Programme and its disastrous consequences is to smash the State and then the rotting capitalist system it is part of and protects, will fall.

Final Note!

To satisfy those people who doubt the intentions of the Government and energy companies: the research and development of nuclear fission between 1977/8 is expected to cost £127m. while research and development into alternative, safe energy resources for the same period is estimated at only £3m.

From *Anarchy* No 25.

The diagram shows the nuclear fuel cycle. One can recognise where the various components of the cycle exist in the U.K., and where many future ones are planned. Power Plant – Torness. Waste Storage – Loch Doon. Uranium Mines – Orkney?

WANT AN AD? LET US KNOW.

Contacts, Services, Supplies

GREENPEACE Ltd., 6, Endsleigh Street, London WC1. 01-387-5370. Anti-nuclear, anti-chemical industry, anti-seal and whale killing, non-violent direct action ~~libertarian~~ group.

WOMENS CENTRE, 2, Bank Place, Thurso, Caithness. Will give help and advice on setting up local women's liberation groups, but as far as Orkney is concerned feminists are more isolated individuals than anything else, and a lot of work is needed in this sphere of activity. Free-Winged Eagle will help all it can, but you must write to us, or else we won't know who you are and where you are.

SHETLAND – women's group can be contacted through Morag McGill, 19, Bank Lane, Lerwick.

ABERDEEN PEOPLE'S PRESS, 163 King Street, Aberdeen. 0224-29669.

A community printing collective. A4 and A3 litho and process camera work.

AMBROSIA WHOLEFOODS, 160 King Street, Aberdeen. 0224-50096. Ambrosia

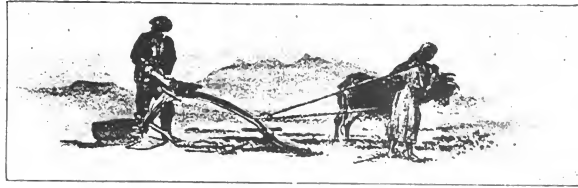
are a member of the Federation of Northern Wholefood Collectives, and offer an excellent mail order service to Orkney and Shetland. The stuff comes up on the boat from Aberdeen. They stock the usual brown rice, wholemeal flour, lentils, beans, dried fruit, raw sugar, honey, nuts, herbs and spices, etc. They are very reasonable, especially if you buy in bulk (why not club together with friends?) Price lists available on request.

THE OPPRESSION OF WOMEN BY THE CALVINIST CHURCH IN SCOTLAND — BY ESTHER BREITENBACH

The subject of women and Scottish culture is one that merits volumes. This article therefore does not attempt to be comprehensive, but merely looks at one aspect of Scottish history — that of religion. Further qualification needs to be made, for it is not the whole of Scottish religious development that is being considered, but only the dominant form — the reformed Presbyterian Church of Scotland.

Inevitably the Reformation is a focal point in much Scots historical writing, for the Reformation represents a political and social upheaval that has had a profound influence on subsequent history. The Reformation shall be my starting point, and I shall give a cursory sketch of the pre-Reformation situation, in order to indicate the changes which occurred, and some of their causes.

Christianity was brought to Scotland by the Irish around the 6th century A.D. Though Catholic, and adhering to Rome, Scotland was further removed from the influence of the Pope than other European nations as she was geographically on the fringes of the Papal realm. However, the Catholic church in Scotland was as much a prey to corruption as any other. Indeed, she seemed to suffer all the ills of corruption without enjoying the benefits of Catholic power, such as the flourishing of the Arts. By the end of the 15th century much land in Scotland was in church hands. The monks administering these lands were mostly uneducated, and immorality was rife. Benefices were handed out to the King's favourites at court, or to his bastards, who were often created bishops or abbots in their infancy. The church was controlled by men who lived in flagrant breach of its rules, who squandered its wealth, and who enjoyed political power on account of their clerical positions. Orders of friars, who took vows of poverty and were supported by alms, were often resented by the genuine poor, for whom often there was no relief to be had. The church thus became a focus of popular resentment, a begrudged financial burden to the burghers, and the object of political jealousy for the aristocracy. To add to this was the religious ferment in Europe arising from the propagation of heretical doctrines by reformers such as Luther and Calvin. Religious, political and economic factors combined to make the Scottish church ripe for reform.



The Reformation of 1560

The Reformation took place in 1560. This was the year in which the new Presbyterian church effectively established itself as the Church of Scotland, although it was not until 1592 that presbyterianism was established by Act of Parliament.

In 1559 animosity between the Catholic regent, Mary of Guise, and the protestant reformers came to a head. In January of that year the 'Beggars Summons' was issued — a document threatening the friars with evictions from their properties on the grounds that these belonged to the genuine poor. In Edinburgh, and elsewhere, the people attacked the friars spontaneously. This was the cue for a concerted uprising against Catholicism, and after some months the Protestants, with Knox at their head, were victorious. A crumbling corrupt Catholicism could not withstand the zeal and fervour of the new religion, supported as it was by politically powerful forces, for whom protestantism meant progress.

Support for Protestantism came from several quarters. Knox's convinced and faithful followers came mostly from the more developed East coast towns, 'the more earnest and active members of the burgh class.' (1) Protestantism, with its emphasis on puritanical virtues such as thrift, frugality, and abstinence was the appropriate spiritual covering for the period of primitive capitalist accumulation. It was the religion of the nascent bourgeoisie.

The common people also responded to Knox's teachings. No doubt many held their religious convictions sincerely, though the struggle to reform the church was also an expression of their grievances about the distribution of wealth.

Amongst the factors contributing to the victory of the reformed church perhaps the most significant was the support given by the Scots Lords. The nobles were the most cynical in their

support, and among their ranks few sincere Protestants were to be found. For them the Reformation was a golden opportunity to increase their lands at the expense of the Catholic church. Nearly all the Catholic property which was expropriated passed into the hands of the nobility, instead of into the hands of the Presbyterian church as Knox had intended. Since the supporters of the Reformation were not all motivated by religious considerations, the Protestant reformers failed to establish the theocracy for which they so devoutly wished. Nevertheless the church made much headway in its attempts to regulate moral life, though its more extreme claims were defeated in Parliament by the civil powers. The reformers demanded that crimes declared capital by the law of Moses — murder, blasphemy, adultery, perjury and idolatry — should become punishable by death at the hands of the civil authorities. The Protestant nobles had little sympathy for such demands, and restrained the church.

The Reformation was not a democratic upheaval as it is popularly believed, but owes its success largely to the ambitions of the aristocracy. No doubt it is those who cherish the notion of a democratic reformation who find it most difficult to believe that the legacy of Calvinism is detrimental to women's interests. Nor was the new church as democratic as it is often made out. The Presbyterian form of church government meant, in theory at least, that parishioners had the right to elect their ministers, and that the congregation had the right to elect the deacons and elders of the kirk session. However, Scotland remained a class divided society, and class privileges continued to exercise their influence within the church. Thus the land owners still had considerable power of patronage, and effectively appointed the ministers, who could not offend the lairds if they wished to retain their positions. The kirk sessions were dominated in urban areas by zealous

WOMEN UNDER THE KIRK (CONT)

burghers, and in rural areas by the small landowners, and larger tenants. Many aristocrats continued the dissolute way of life to which they were accustomed. They hated the interference of the kirk sessions. Though sometimes forced to do public penance, they were often able to pay a fine instead. Not so the common people. For them the harassment and humiliation could not be avoided, and thus the pious petty bourgeoisie was able to inflict endless inhuman punishments on these elements in society less monied and less moral than they. At church services a rigid hierarchy was preserved, in which seating arrangements depended on class. In the 19th century, when the Disruption occurred over the issue of patronage and the civil control of church affairs, many in the established church supported patronage. Nor did they favour parliamentary reform, since the Reform Bill of 1832 increased the influence of Dissenters and of anti-religious rationalists.

That the Reformation occurred in Scotland when it did can readily be understood from an examination of the circumstances existing at the time. But it is more difficult to understand why the Scots people should have adopted Calvinism as their reformed religion. Many milder brands of Protestantism were to be found, such as those adopted in England. Knox spent some years in Geneva and was profoundly influenced by Calvin. Edwin Muir argues that Knox had not the intellectual subtlety of Calvin, and brought to Scotland a crude version of his religion. But Knox's adherence to Calvinism is not enough to explain its success in Scotland. The people responded to it therefore it must have struck a sympathetic chord in Scots psychology.

The central feature of Calvinism was the doctrine of predestination. It was believed that people were born elect or damned, and that this could not be changed through grace, redemption or good works. Paradoxically the extreme fatalism of Calvin's theology did not lead to quiescence on the part of the church. Though these beliefs seemed to encourage resignation and acceptance of their unhappy lot on behalf of the people, in the church they were accompanied by an industrious hunting out of sinners. This seems to follow from the fact that all since Adam, were believed to have participated in the Fall, and were thus born guilty. The universal assumption of guilt meant that all deserved punishment. Since fate was pre-ordained, the moral vigilance of the kirk sessions was not so much designed to encourage an upright life as a passport to heaven, but to mete out the just punishment for natural human wickedness as a foretaste of hell.

The Discipline of Kirk Sessions.

The kirk sessions were made up of elders and deacons elected by the congregation. This method of organisation was intended to abolish clericalism. But kirk sessions were given such powers over the people that the institution amounted to a usurpation of the power of the civil magistrate. The disciplinary system of the kirk sessions was aptly characterised by Milton's dictum 'New Presbyter is but old Priest writ large.'

Though the church by no means spared male sinners, it tended to punish women more heavily since it expected her to sin more easily. Johnston writes that 'woman being, according to the clergy, the channel through which sin had entered the world, was subject to exceptional discipline.' (2) There were certain specifically female sins, and it might be argued that the sexual repression induced by such a moral system has had worse repercussions for women.

What sort of sins were the kirk sessions concerned to seek out, punish and prevent? The sphere of ecclesiastical discipline lay 'in reproving and correcting of those faults which the civil sword doth either neglect (or) either may not punish . . . drunkenness, excess (be it in apparel or be it in eating and drinking), fornication, oppression of the poor by exactions, deceiving of them in buying and selling by wrong mete or measure, wanton words and licentious living.' (3) In practice the emphasis was on sexual sins, rather than on the exploitation of the poor. Such a concentration on sexual offences was an unscriptural one, as Smout points out. (4) Most sexual offences were described as adultery or fornication. Other common offences were drunkenness, and Sabbath breaking. The influence of the Church in Parliament was considerable, though not as great as it might have wished. It succeeded in making a whole variety of misdemeanours statutory offences against the crown — adultery in 1563, fornication in 1567, Sabbath-breaking in 1579, drunkenness in 1617, etc. For instance, by statutes of 1563 and 1581 anyone guilty of 'notour and manifest adultery' who refused to submit to ecclesiastical punishment could be put to death by the civil sword. Fornication was less serious and could be punished by fining according to a statute of 1567, which was ratified on several occasions down to 1690. In 1579 Parliament forbade all forms of labour, bodily recreation and drinking on Sundays.

The high point of Scots sabbatarianism was reached in 1656 when Parliament passed an act forbidding anyone to frequent taverns, dance, hear profane music, wash, brew ale or bake bread, 'profanely walk' or travel or do any other worldly

business on Sundays. Under such acts as those the kirk session of St. Andrews took it upon itself to flog children for playing on Sundays, as Johnston records.

However the kirk sessions were altogether too zealous in the prosecution of statute breakers. Some restraint had to be imposed by the civil authorities. In 1712 the Toleration Act forbade magistrates to enforce kirk censures or summonses.

What sins and punishments pertained particularly to women? Prostitution and infanticide are the most obvious and the most severely punished. But the general attitude to women is indicated in other practices too. In 1567 a law was passed decreeing that no woman should adorn herself with dress above the rank in burghal society held by her male relatives, unless she was a harlot, and for her class special costumes were designed. This would seem a very explicit way of defining women according to their relations with men!

Johnston writes that 'single women were regarded as ticket-of-leave criminals and had to undergo regular examination and cross-questioning as to behaviour.' (5) Thus the church exerted its influence against the independence of single women.

The church, as one might suppose, placed great emphasis on marriage as a holy sacrament. Since cohabitation after formal betrothal was a custom of great antiquity in Scotland, many unwitting couples found themselves having to undergo punishment on the stool of repentance, without being aware that they had done anything wrong.

In the country casual sexual intercourse was fairly common, and when a woman became pregnant the church regarded the discovery of the father as its duty. Where possible the kirk compelled the couple to marry. Finally both partners would be punished by several weeks public penance in the church.

Prostitution, or 'harlotrie,' was a problem of the towns. Men who visited prostitutes were usually made to do public penance. The prostitutes were banished from the town after being ducked 'in the deepest and foulest pool of the town.' Typically prostitutes (6) were execrated for their trade, while their clients got off comparatively lightly.

One of the worst effects of the kirk sessions activities was the increase in infanticide. Sinners found out by the kirk session were made to do public penance. This might involve sitting on the stool of repentance in front of the congregation — sometimes for weeks, or months, depending on the magnitude of the offence. Or it might entail being chained up in jugs or branks (metal collars and masks) outside the church.

The brank for instance, was a metal

mask with a protrusion that was put inside the mouth of the offender. This was conceived to be the appropriate punishment for idle gossip. To do public penance was to be shamed before the whole community—no anonymity was possible. For unmarried women who became pregnant the terror of the ordeal of public penance was often so great that they concealed their pregnancies and murdered their babies. Having been instrumental in increasing the practice of infanticide, the church proceeded to make matters worse by clamouring for more stringent enforcement of the penalty, which was death. The well-known ballad of Mary Hamilton tells the sad tale of her execution for infanticide. The ballad does not recount an actual historical incident—no doubt the ballad makers thought to add poignancy to their tale by making the bastard a royal one. But the ballad does reflect the fact that such executions were common enough to be commemorated through song and folk tradition.

It was not always possible to tell whether an infant had died through natural causes, or whether it had been murdered. Since infanticide carried such a heavy penalty, juries shrunk from convicting suspects. The church then insisted that not only should infanticide be punishable by death, but that any concealment of birth should also be punishable by death. This law furnishes the theme for Scott's 'Heart of Midlothian' in which much of the plot revolves round Jeanie Dean's attempts to save her sister Effie, who is accused of this crime.

Infanticide and its cruel punishment were at their height about the time when puritanism reached its peak in the latter half of the 17th century. The influence of the Covenanters encouraged puritanism, and the rule of Cromwell was in sympathy with this, though the Scots and the English reformers were at loggerheads over church government. According to Smout, "there is some indication that homosexuality also increased at the time of the most intense and hysterical puritan inquisitions in the middle of the century. It was horribly punished: the culprits of all ages, from boys to old men, are heard of every few months as burnt on the Castle Hill of Edinburgh, sometimes two together." (7) This kind of barbarity is seen in its most extreme manifestations in the persecutions of the witches.

The rule of the kirk sessions might be described as, at its most benign, a petty tyranny overseeing and sourly disapproving the normal activities of secular life, and, at its most malign, a

force capable of wreaking death, destruction and terror in the name of zealous piety.

What effect has the kirk discipline had on the Scottish culture and character? To quote Smout again, "It transformed the outward attitude of society from one of great permissiveness before 1560 to one of rigorous and inquisitorial disapproval in the 17th century...in those groups to whom the kirk had particular appeal—the burgesses, the small landowners, and the larger tenants—the moral damage does seem to have been permanent. Sexual respectability has been the apparent mark of most of the Scottish classes ever since, even though in the 18th and 19th centuries furtive middle class brothel goers were never very rare." (8) It replaced the general moral laxity of the pre-reformation era with the rule of petty bourgeois morality, which has left us with a legacy of inhibition, shame and guilt surrounding sexual matters. It kept women within the family and subject to male authority by acting punitively against those who showed independence. It fostered the hypocritical sexual morality of the bourgeoisie, where marriage is holy and prostitutes necessary. In sum, it has had a profound influence on the character of the Scottish people and their social customs, an influence opposed to sexual and to women's liberation.

WITCHCRAFT IN SCOTLAND

I now wish to turn to the question of the persecution of witches in Scotland, for here we see religion at its most barbarous, and the victim of its barbarity is the female sex. Scotland was not unique among European nations in its persecution of witches. It seems to be unique, however, in the extent and duration of that persecution. Though it was the Catholic church that began the religious war against witchcraft with a Papal Bull of 1484, there is no record of a witch trial taking place in Scotland before the Reformation. Witchcraft was introduced by statute by Mary Queen of Scots in 1563. This statute was against

beneficent sorcery and fortune telling, and declared that he who petitioned a witch was as culpable as the witch. After the passing of this statute there was a steady trickle of witch trials.

However, the height of the persecution was not reached nor its particular character made manifest until after the publication of James IV's treatise 'Daemanologie' in 1597. Throughout the 17th century the persecution continued; the last Scottish witch to be executed was Janet Horne in Sutherland in 1722. In 1735 the

statutes against witchcraft in both Scotland and England were repealed, much to the disgust of the Scottish presbyterians, who were avid witch hunters.

Witch hunting appeared in epidemics, suddenly gripping a section of the population in its fever. The suspected person, if she would not confess, was put to the test by all manner of tortures. There was a popular mythology about witches and their activities. Thus a suspect knew what her persecutors expected to hear, and under torture, many 'witches' confessed, which is hardly astonishing. A favourite method of testing a suspect was witch-pricking. This involved stripping the woman and pricking her body, usually in a place where there was a mark such as a mole (this was supposed to be the devil's mark). The instrument used was a witch-pricking needle, commonly three inches long, sometimes more. If the woman failed to point to the exact spot where the needle had pierced her flesh, this proved she was a witch, since the devil's mark was believed to be insensible to touch. Human physiology is such that many people would fail this test. Thus most of the suspects didn't stand a chance of proving their innocence.

Another method of finding out whether a suspect was a witch was 'floating'. The woman would be wrapped in a sheet and thrown into a pond or river. If she floated she was a witch. If she sank, she was not, but she might well drown, before it was decided.

Among tortures used to extract confessions were the witch's bridle—an instrument of torture put over the head which had four prongs inserted in the mouth; being kept from sleep; refusal of food and drink; being hung up by the thumbs; being whipped; lighted candles being applied to the soles of the feet, between the toes, and in the mouth; being clad in a hair-shirt soaked in vinegar to draw off the skin; the 'boot'—an instrument which crushed the legs; and the thumb-screws. Victims sometimes did not survive the tortures, and if they did it was only to be burnt.

When a 'witch' confessed she was prevailed upon by further tortures to name her accomplices, since witches were believed to associate in covens. Thus witch trials invariably involved a considerable number of persons, of whom several might be executed. Since there was a common body of belief concerning witchcraft, a victim under torture might easily give the 'right' information. Witches were supposed to be able to fly through the air, to keep familiars (evil spirits embodied in an animal such as a cat or a hen), to have

sexual relations with the devil, and to cause all manner of evil to befall others from bad harvests to shipwreck, from disease to death.

No doubt in many cases victims consciously made false confessions. In other cases people may have genuinely believed themselves to be responsible for the occurrence of events they had wished for, and perhaps predicted. Or they may have believed themselves to be the prey to the machinations of the devil. Scottish Calvinism seems to have believed in the devil in a particularly concrete form. This, combined with the emphasis on guilt and punishment, must have served to create an atmosphere of fear and delusion where it was difficult for the victims to maintain a belief in their own innocence.

Since belief in the power of evil was so prevalent, it was possible for some to profit by it. Charles Kirkpatrick Sharpe writes 'With all the compassion, however, which the fate of so many unfortunate victims is calculated to excite, it ought not to be forgotten that many of these persons made a boast of their supposed act, in order to intimidate, and extort from their neighbours whatever they desired; that they were frequently of an abandoned life, addicted to horrible oaths and imprecations; and in several cases vendors of downright poison, by which they gratified their customers in their darkest purposes of avarice and revenge.' (9)

If belief in witchcraft provided some with a means of exerting power over their neighbours through supposed magical acts, it provided others with a means of ridding themselves of enemies or rivals through denunciation. Women would often be denounced by spiteful neighbours. A case is quoted where a woman was burnt as a witch 'because the lady was jealous of her with her husband.' (10)

The persecution of witches was appalling in its injustice and irrationality. Once a woman was suspected she was as good as condemned, such were the methods of 'proof' used. Most of the victims were women, though a few warlocks perished at the stake. Many of the women were old but by no means all of them. Some were young, and some were married. Some practised beneficent arts, and were skilled in healing and herbal lore. Though the male craft of chirurgien-apothecaries was growing in strength at this period, and benefited from and perhaps encouraged the persecution of women healers, this does not seem to have been a major factor.

Trials and executions took place under all forms of government in the

17th century—Covenanters, Cromwellian, Episcopalian—but it was the Presbyterian church that persecuted with the most ferocity. Scott remarks that in England, where the principle of toleration was well established, there was very little persecution except during that phase of the Commonwealth where the Calvinists were in the ascendant.

The fact that women were invariably the victims and that details of sexual relations with the devil often played an important part in confessions leads to the conclusion that fantasies about the nature of female sexuality were a prominent element in the persecution of witches. These fantasies prompted a response of extreme sadism. This would seem consonant with the anti-sexual nature of Calvinism, and the belief that women were the more sinful sex. The specific combination of the old folk superstitions and the new religion led to an outbreak of sadistic madness lasting over a century and consuming hundreds of victims.

THE INFLUENCE OF THE CHURCH TODAY

Throughout the 18th and 19th centuries a slow process of liberalisation occurred in the Church of Scotland. In 1843, when the Disruption occurred, the mantle of Calvinist orthodoxy fell on the Free Church of Scotland, while the established church permitted innovations in theology and in the conduct of church services. As the urban industrial centres expanded and the population was proletarianised religion lost its influence on the working classes. This perhaps was counteracted to some extent by the large influx of Irish Catholics in the 1840's at the time of the potato famine. It is only from this date that Scotland has had a Catholic population of significant size.

Recent figures show a membership of 1,020,000 for the Church of Scotland, and 814,000 for the Catholic church. Though membership of a church may be nominal in many cases, this is still an astonishingly high figure—approximately 37% of the population. The churches in Scotland still influence politics and public opinion, though to what extent is a matter for debate. But even where the church has no longer a direct influence, the religious system of a country can have its effect through the adoption and internalisation of its values by successive generations. These values may continue to exist in a muted and secularised form, long after the faith has been abandoned. Thus in Scotland we are not yet free of our Calvinist heritage.

Since the Reformation women in

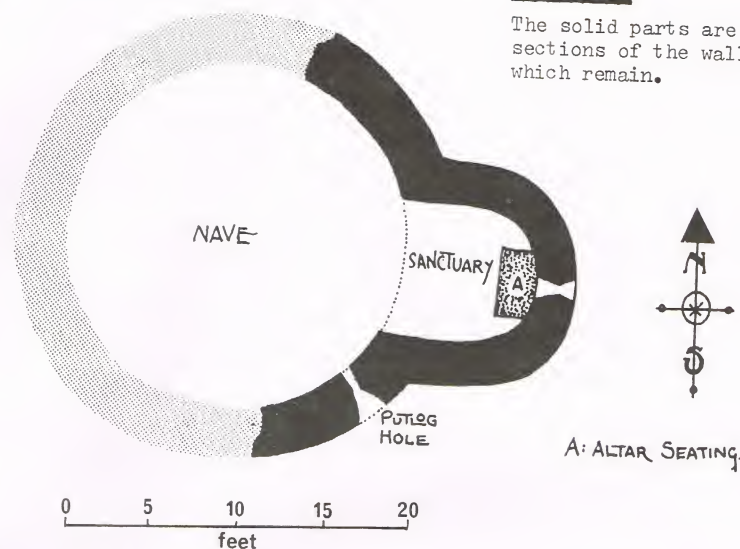
Scotland have been assigned a restricted role in society. They were kept in order by the kirk sessions and by the horror of the witch persecutions. They were censured and punished for their sexual activities, for attempting to be independent, for showing aggression, or for practising traditional healing arts. The single woman, the unmarried mother, the common law wife, the unruly wife were treated with suspicion and hostility by the prevailing culture, and in many cases hounded or punished by the church authorities. They were not allowed to practice in the 'democratic' church as ministers or elders, nor did they have access to the 'universal' education which the church provided. (11)

From the evidence we have examined it would seem reasonable to conclude that women were expected to remain within the familial domain, and within it they were subject to male authority. Since this is the general pattern for western civilisation, it is surely no surprise to find it in Scotland. When we consider also Scotland's extreme poverty, and the harshness of living conditions for the mass of the people, and the fervent and fanatically anti-sexual religion that was widely adopted by the people, we might well suppose that women in Scotland have indeed been worse off than many others elsewhere, particularly in England. This article was originally prompted by the question of whether or not Scottish culture, or more specifically Calvinism, was hostile to sexual equality. I do not think any doubt can remain on that score. The wrath of the righteous fell heavily on the Scottish people, but it fell most heavily on the female sex.

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11. The church's programme for universal education was never fully put into effect, through lack of money. Scotland did achieve a high level of literacy at an early date in comparison to other countries. However educational provision was not uniform, many parishes being too poor to provide any

FIGURE 1



Groundplan

The solid parts are those sections of the walls which remain.

A: ALTAR SEATING.

WOMEN - FROM PAGE EIGHT

at all. Where education was provided it favoured the male sex—parish records from Balerno in the 18th century show that two men in three could sign their names, but only one woman in twelve. This situation is thought to be typical of many parishes. Where education specifically for girls was provided it was typically designed to make them better wives and mothers, whether it took the form of finishing schools for middle class girls, or charity schools for working class girls. Not until the latter half of the 19th century did a few Scots women, like their English sisters, battle their way into the universities and the professions on equal terms with men.

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From *Scottish Women's Liberation Journal* No 4.

THE ROUND CHURCH OF ORPHIR

OF all the places in Orkney of historical significance, the Round Church of Orphir is one of the most ignored, mainly because so little of it remains to be seen. Nevertheless, this church is of great importance to Orkney, and Ian Worden's paper *The Round Church of Orphir* attests to this fact. The church is believed to have been built by Hakon Paulsson, after a pilgrimage to Jerusalem following the death of St Magnus. It is the only Scottish (?) example of the round churches of the Order of the Knights Templar, built as models of the Temple in Jerusalem. It dates from around 1120 A.D., 190 years before the Order was suppressed by the Church.

In 1757 most of the church was vandalised by Presbyterians, and the stones used to build the church nearby. Ian Worden describes in detail the various mathematical dimensions to which the church was constructed, its symmetry, and the relationship of these numerical values to various cosmic and earth forces. John Mitchell's book *City of Revelation* is referred to a number of times, and those unfamiliar with the study of geomancy and 'lost knowledge' (knowledge suppressed by authoritarian States, and their churches) would do well to read this book in conjunction with *The Round Church of Orphir*. One of the most interesting things to emerge from this

is that the same complicated mathematical/astronomical/mystical knowledge of the ancients who built Stonehenge and Glastonbury, was known also to the Templars; considering that this is as late as the 12th or 13th centuries, a lot of food for thought is certainly provided. However, Ian Worden is quite factual in his writing, and does not avoid the speculative nature of his work. The Orkneyinga Saga certainly depicts Earl Hakon as a 'baddie', though it would not be unfair to assume he had a change of heart after wading, cross on breast and palm-branch on back, through the River Jordan.

The Round Church of Orphir - 35p. plus postage from:
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We have seen in our article on nuclear power, "Orkney's uranium — leave it where it is," why it is so important to find sane alternatives to the proposed genocidal solution to our energy problems. The following article shows that by natural organic farming, we may SAVE energy that would otherwise be consumed in the manufacture of costly chemical fertilisers, pesticides, etc.

At the same time however, it must be said that if agriculture was being run by the people themselves who have to eat the synthetic muck the State sponsored farmers of today produce, it is unlikely whether the whole question of 'organic' or 'chemical' would ever arise. Roll on collectivisation!

NATURAL FARMING

The hazards of chemical farming are now obvious. Poisonous residues can pollute the environment, the soil, and our food. But the real danger is on a deeper level — our attitude to the soil as a renewable resource. Edward Hyams, in his book *Soil and Civilisation*, has shown that creative civilisations have always had a policy of constantly renewing their soil, and that when such a policy ended the collapse of the civilisation always followed. The soil is our lifeblood. It needs to be constantly renewed. Building up fertility in a soil is a long slow process because natural processes take time. Human interference in the natural processes, however, can have very rapid consequences. By interfering and at the same time assuming that the soil is infinitely renewable we can quickly create infertility and erosion and lose our life-blood.

Farming is one of man's oldest crafts. In fact the origin of civilisation itself is closely linked to the invention of fire and early man's decision to settle and develop a more sedentary culture. In cultivating food early man was deeply aware of the interplay of all natural phenomena: the effects of heat and light on the soil; the relationship of the moon and the movement of water in the soil. It was an intuitive relationship, a natural feeling of what he should do. He was aware of the power of nature in growing food, and he respected this by cooperating with nature. His agriculture may have been 'primitive' in the sense that his technology was simple and his yields low, but the food he grew was strong and vital.

In more modern times, as we developed our analytical powers our thinking became more specific and we started to improve the technology of our craft. But with the advent of industrialisation we began to lose our overall view of nature

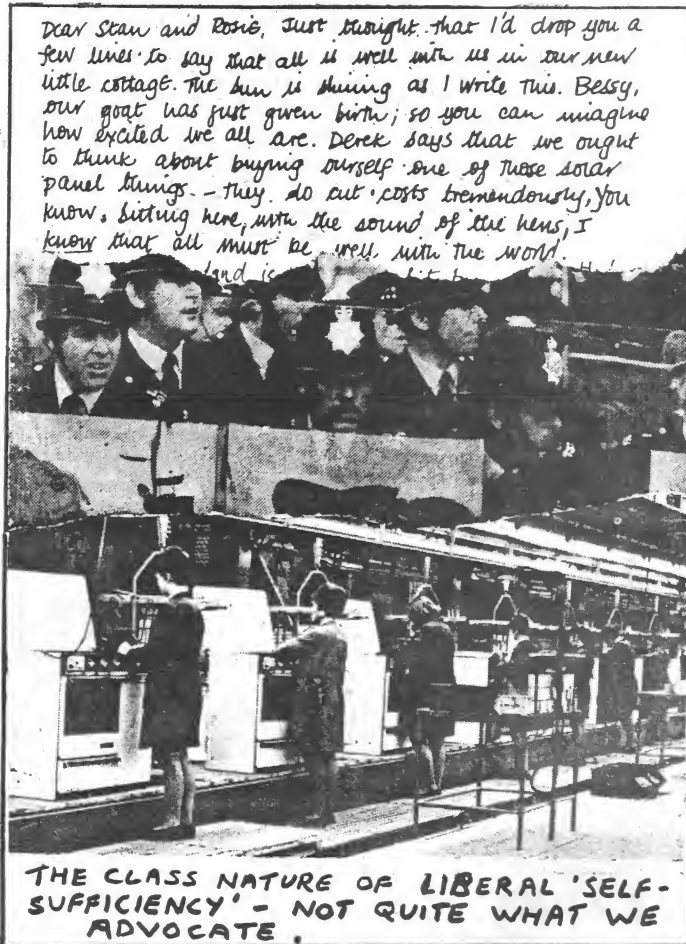
and to concentrate on the scientific application of newfound technique. Today we have reached the point where farming has become a technological wonder of glasshouses, electricity, and chemicals, that bears little relationship to the natural order. This might be acceptable if the quality of our food has been improving. But has it? Yields may be higher and security from famine stronger, but has the quality of our food and health improved so much? We seem to have lost sight of the real aim of farming: to improve the quality of our lives. The general concern nowadays for our environment indicates that it is time to reconsider our understanding of this aim.

What Does 'Organically Grown' Mean?

The generally accepted definition of 'organically grown' in Britain is based on standards set up by the Soil Association. Essentially, the food must have been

grown without the use of chemical seed dressings, fertilisers, pesticides, herbicides, and fungicides. But this condemnation of practices harmful to the soil and the balance of nature is only the negative side of the problem. We must also consider the positive side — the maintenance of a living soil by a process of enrichment in balance with the environment.

The most important factor in good husbandry is to maintain a high humus level. Humus provides plant food when converted by soil bacteria and fungus. Humus levels can be increased by the application of farmyard manure or other natural composts, and also by sensible crop rotation and practices like green manuring or undersowing nitrogen-fixing crops such as clover. Crop wastes are valuable soil enrichers and need to be returned to their origin, not sold off or burnt. Ploughing needs to be shallow to aerate the topsoil and allow increased



THE CLASS NATURE OF LIBERAL 'SELF-SUFFICIENCY' - NOT QUITE WHAT WE ADVOCATE.

UNDERCURRENTS - THANKS!

oxygenation for aerobic bacteria. If ploughing is too deep — it's easier to plough deep — these aerobic bacteria become stifled in the subsoil zone of anaerobic fermentation.

Secondly, the mineral balance in the soil should be carefully controlled. Most soils have enormous reserves of all the minerals required for plant nutrition. These minerals are normally made available through natural weathering by the action of soil acids and bacteria. The addition of soluble artificial chemicals, particularly nitrogen, upsets the delicate natural rhythm, because the chemicals bypass the slower bacterial action of the soil and are absorbed directly into the plant. In compensation there is an excessive intake of other minerals, thus rapidly depleting the soil of its natural mineral reserves. In this way the farmer creates an imbalance which suppresses natural action. Even organic fertilisers such as Kainite and Chilean Nitrates can create the same effect if wrongly used. Crops give higher yields in the short run, but in the long run the overall balance is thrown off. This is analogous to the effect that refined sugars have on the human body. They produce a sudden increase in energy, but the body must then balance this by drawing upon its mineral reserves, thus weakening the constitution and long-term condition. In short, the much heralded bounties of chemical farming are a myth.

The Myth of Chemical Farming

What is the philosophy behind chemical farming? It seems to be one of grasping expediency and interference

with natural processes. True farming means giving — understanding natural phenomena and yielding to their needs. Understanding entails a breadth of knowledge of all the interactions of heavenly and earthly forces, not an intensive study of isolated phenomena. Through such understanding comes the most vital natural food.

Let us look at some examples of the chemical myth and what happens when we interfere with natural processes. Rachael Carson, in her book *Silent Spring*, outlines many of the practices of chemical controls on insect problems. She shows that not only are the chemicals dangerous to our health and the environment, but ironically they are always ineffective in the long run. Insects have a very fast breeding cycle, soon build up resistance to the poison, and may in time even begin to thrive on it! The answer of chemical companies is then to develop a new chemical. This again works for a while — until the insect again builds up resistance. The cycle thus repeats. Rachael Carson shows that some of the most effective insect controls are disarmingly simple. If a natural predator of the pest is introduced, the problem is solved by natural biological control without further human interference being necessary.

How Powerful is the Consumer?

The world of organic farming is full of vague definitions. When you are buying 'organic' it is important to take a careful look at the product. Because of the premium chargeable on 'organic'

products there is an obvious incentive for commercial operators to jump on the bandwagon. Investigate terms like 'compost grown' and 'free from chemical fertilisers and sprays.' Find out the truth. Ask your supplier some pertinent questions. What is the seed source? How is soil fertility maintained? How is the problem of weeds and pests overcome?

Organic farming represents a long-term investment in our well being. Commercial farming represents a short-term exploitation of our heritage. Like any costs, the cost of food must be related to value. What is the true value we are buying? How valuable are our health and future well being? The reassuring footnote is that organic farming, because it increases soil fertility, can only become comparatively cheaper. Commercial farming, because it causes loss of soil fertility and needs increasingly costly chemicals, can only become comparatively more expensive.

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FREE MEN GOVERN THEMSELVES. FIGHT FOR AN
AUTONOMOUS ORKNEY, CONTROLLED BY YOURSELVES FROM
WITHIN SOCIALISED WORKPLACES AND COMMUNITY GROUPINGS.

FEDERALISM MEANS EQUAL SAY, EQUAL PAY, AND
SOCIALLY USEFUL WORK FOR ALL - IN AN ATMOSPHERE
WHERE CO-OPERATIVE SOCIAL RESPONSIBILITY CAN THRIVE ALONGSIDE
COLLECTIVE SELF-RELIANCE... ARE YOU A FREE MAN, OR A
DON'T VOTE - IT ONLY ENCOURAGES THEM! SLAVE?

A TIMELY WARNING TO HIT BACK —WHILE WE STILL CAN?

We are all familiar with the police force in their social role — helping at the scene of a motor accident, or looking for some lost hill walkers; the friendly local uniformed bobby, never more than a stone's throw away! But there is a side to the police that is not so friendly, nor so public. A dangerous, reactionary side whose existence as a political force is justified by the social role they adopt as their public image. If the police did not concern themselves with lost dogs and those who park their cars inconsiderately, it is doubtful whether so many people would be tolerant of their political role, which is simple — to protect their masters, State and Capital, from us, the ordinary working people whose daily task it is to feed them all, those who would aspire to be our rulers and look down on us as though we were like so many sheep.



THE POLITICAL POLICE IN BRITAIN, Tony Bunyan, Julian Friedmann, £4.95 (h/b), Quartet Books, £2.95 p/b.

IN SOME COUNTRIES the political police takes pride in its role and wears a uniform: a frank admission of the political role of the State expressed in one political party, or two or three effectively recognising their unity of interest. Britain pays lip-service to multilateral political democracy,

hence the Special Branch hides in a special suite in Scotland Yard and goes on duty in trendy clothes like social workers, or sober suits like middle-aged bank managers, and occasionally in denims and frayed jackets like freaky student activists; but it is not say it does not play exactly the same role as the uniformed political police. What Watergate was about was not the "dirty tricks" employed by Nixon — there is nothing there that has not been done a thousand times in the US or Britain (bugging political opponents, break-ins, etc., are small change for most anarchists and others!) — but because he used them against the alternative recognised party, and even against members of his own party. When one considers what methods were used by the US police against the IWW and the anarchists one may, ingeniously, wonder what the fuss over Watergate was all about.

The British press delights in shock-horror revelations about the antics of the CIA, KGB, or BOSS, but rarely are we allowed a truthful look at the Special Branch, MIS or DIS. Usually it comes in the form of an early-morning knock on the door that is not the milkman. We can thank Tony Bunyan for sharpening the focus a little in what his publishers claim as "...the first socialist account of the historical development and current practices of ...the police, the Special Branch, MIS and the Military".

Dossiers exist in all regimes and the fate of the Special Branch exists as a potential threat against the Establishment itself, just as the army does in some other countries. In France, the police handed over the dossiers of politicians to the Nazis, and also a couple of Prime Ministers. Whilst the anti-anarchist archives amassed by the Gestapo were shared out with the other spoils of war (between Russia and the Western allies to pave the way for the growth of international secret police collaboration which has marked more recent years. Yet the urge to go one better over their partners has occasionally backfired on the British Secret Service, as in the case of Ian Macleod shot dead by German police in Stuttgart in 1972 after infiltrating the Red Army Fraction in search of connections with activists here.

The classical method of police repression is not the same as that of the army viz mass slaughter. That is what the serving officer knows and appreciates (Spain is a typical modern example). Find the most disaffected elements and shoot them: if need be where there is a strike take out one in ten and place them in front of a firing squad. That is what Sultan Abdul Hamid II perfected; he did not even trouble to find out the actual perpetrators of revolutionary action; enough that the example is made, the rest are terrorised.

This is worse than, but not necessarily more insidious or more effective than, nor does it "absolve" except by degree of comparison, the police method of repression which is to single out the perpetrators or if need be someone who is clearly guilty in their eyes but cannot be found guilty, therefore the evidence may be planted or the laws of conspiracy evoked. For example, Peter Hain did not commit a bank robbery, but was certainly guilty of political actions which, in South Africa would have rated in the crime-scale. While the police are still subject to "legal niceties" the Hain case had the end result it

did, this because we still have lawyers in command. Under a police State, one would dispense with juries (Sir Robert Mark, the previous Police Commissioner for the London region) advocated this) and Hain would have got what he "deserved" for daring to challenge, however effectively, the State and its wisdom.

The Special Branch not only permeates but fashions politics, since raids and searches and occasional arrests create a climate of intimidation: for one who is affected, a dozen get the message. Roy Habershon, the police officer in charge of the Angry Brigade investigation, actually boasted during the raids on "suspects" that he did not raid the Communist Party and singled out for mass "fishing expeditions" those in sympathy with the political aims of the A.B. However, it is nonsense to say that every activity causes repression (as is so often said by leftists seeking an excuse for inactivity); if the repression was not there the activity would not cause it. It merely deflects upon itself the repression that already exists.

WHAT TIME IS IT?



Army take-overs in other countries are such common-place news that we tend to assume that any move closer to totalitarianism here would necessarily put the military in command. This is certainly what officers of the Kitson ilk would relish. But any ex-soldier will tell you that the biggest crime that can be committed in the British Army is "talking politics" in the barracks. A more likely assumption of political power would be assumed from within the police. The strongest dictatorship is the one which is not seen.

Himmler's Gestapo (toppled only by military conquest from without) or Andropov's KGB are the hallmarks of the authoritarian State.

The growing influence of the political police in our daily lives already carries with it a likeness to Orwell's 1984. Tony Bunyan at least shows us a little of what is in store for us in the future, all the more effectively since he reveals the monster's weaknesses as well as its strengths. A timely warning to hit back while we still can.

A.M. & PAR (Black Flag)

CONT. P. 14

A COMMUNIQUE FROM SPAG

Having recently arrived in the Orkneys, we marvel at the peace and beauty found here, the islands seem a perfect haven for wildlife. It is hard to believe that anyday now, this peace and tranquillity is to be shattered by the sound of gunfire as the killing of 5,000 Grey seals gets underway.

The 'Orcadians' and even the Secretary of State for Scotland, have been surprised at the amount of concern shown by not only many of the indigenous population,

but thousands of people from the rest of the U.K. and around the world, over this massive slaughter of an animal species.

The Government-backed scientists from the Natural Environment Research Council, have been instrumental in encouraging the Civil Servants in their belief that seals consume some £12m of prime fish. All of the scientific evidence presented by the NERC is full of assumptions and estimates, whether it is the total and type of fish eaten by seals, or the population statistics of the various seal colonies.

Our Organisation, The Seals Preservation Action Group, has been pointing out the ambiguities and falsities of this so called 'scientific' evidence for the past five years. We have been the only organisation which has consistently opposed all seal 'culling' in the British Isles in the past. Greenpeace, the RSPCA, IFAW and World Wildlife Fund etc., are very recent recruits in the anti seal culling brigade. They have publicly admitted that they are not against culling as such, but only concerned about what they term the 'excessive quota' of seals to be killed, especially in relation to the Grey seal population in Scottish waters. Yet the same organisations condone the annual slaughter of grey seals on the Farne Islands (Northumberland), even though the reasons given for the killings are basically the same. Perhaps they have suddenly recognised the feelings of revulsion shown by the general public over the killing of seals in U.K. waters, and both the potential of increased membership and the chance of furthering more intensive research on seals for their own scientific contacts. Conservation of wildlife in fact means continued exploitation, words to this effect were uttered in February this year by that 'eminent' conservationist, Prof. Kenneth Mellanby, in Australia.

It is this basic issue which highlights the fundamental difference between SPAG and the much publicised Conservation groups voicing their opposition to the Scottish seal slaughter. We alone maintain that there is no need for any culling of seals at all, for we oppose all management of wildlife basing our arguments on sound ecological facts i.e. that nature is perfectly able to 'manage' itself, without interference from man.

Notice also, for instance, the massive campaign generated by the Conservation movement, aided by the establishment press, against the Norwegian sealers, who have been 'contracted' by the Department of Agriculture and Fisheries to kill large numbers of grey seals, yet very

little is said about the large number of seals to be killed by local Scottish sealers. It might have been the case many years ago that Sealing in the Orkneys was vital to the indigenous population. But in 1978, this is not the case, especially as the yearly 'cull' of pups goes only to supply the frivolous souvenir and knick-knack industry. Whaling has ceased in Orkney and there is no reason on earth why sealing should not be made likewise redundant. It is however up to the Orkney Islands Council, and the Sec. of State to secure alternative employment for Orcadians, even to the extent of acquiring and making use of all the empty and decaying crofts in the Islands.

The fishing industry is not endangered. If man must eat fish then he must learn to control his insatiable greed and fish the waters with greater care. Britain's total catch was up by 11% last year, the value was increased by 41% or £200m! Recent figures show that 1978 will also be a bumper year for the fishing industry, even before any substantial numbers of seals are killed.

The U.K.'s continued persecution of seals has been proved time and again to be unnecessary, and does nothing but bring about the eventual extinction of this species, as well as the suffering and stress caused to the seal colonies during the killings. 'Culling' provides massive profits for the fur and petfood industries, but very few jobs.

In this short article we have avoided statistics on seals, for we refuse to make them into paper seals. It matters not that the seals have increased in population since they were first protected in 1914. That protection has been eroded gradually, when the Conservation of Seals Act came into force in 1970. Over 340 licences to kill seals have been granted under this Act and some 16,000 seals have died. If the present planned cull goes ahead then we can add at least another 7,000 seals to this ever growing list. The COS Act of 1970, like most recent Conservation of Wildlife Acts, is full of loopholes to allow the continued persecution of seals. The Act for instance, provides a 'Close Season' for seals. Close season as far as species used for game etc., literally means that no-one is allowed to take or kill during this close (normally, breeding) season. However in the case of the seals 'close season' means that the seals may be killed or legally slaughtered, using easily obtained licences. It would be interesting to know what goes on 'outside' the 'close season' of the 1970 Act, to all seals in British waters, as neither the Home Office,

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So much for the political police in Britain. But what about political prisoners in Britain? After all, the two go hand in hand. If it wasn't for those who struggle to create a free society, there would be no need for a police force to enforce an oppressive one. There is not always a lot of difference either, between so-called 'political' and 'common' prisoners. Consider the case of Noreen Winchester, the 21 year-old girl who was sentenced to 7 years in prison for killing her father, after being raped by him for years. Noreen comes from Belfast. Her mother has given birth to 17 children, 8 of whom lived. In 1974, the brutal beatings she received at the hands of her husband, Norman, became too much for her, and she left home taking 4 of the children with her. The others were terrorised by Norman, who started to rape his daughter Noreen on a regular basis, until she finally killed him. Most of these facts were suppressed at the trial because of 'the shame it would bring on the family.' What 'family'? Noreen's solicitors told her she was 'lucky' to get ONLY 7 years. By passing that sentence the State has shown us the 'justice' it is so proud of, and the patriarchal authoritarianism it condones. Who's 'political'? Noreen is in Armagh Prison, Northern Ireland, just in case some women would like to send her a postcard of 'sunny Orkney.'



No time for love if they come in the morning
No time to show fear or for tears in the morning
No time for goodbyes, no time to ask why
And the wail of the siren is the cry of the morning.